Primitiæ Synagogæ.

A

SERMON

PREACHED

At *IPSWICH*, April 26. 1700.

AT THE

Opening of a New Erected

MEETING-HOUSE.

By *JOHN FAIRFAX*, A. M. Minister of the Gospel to the Congregation there Assembling.

LONDON,

Printed for *Tho. Parkhurst* in *Cheapside*, and Sold by *Henry Truelove* at *Ipswich*, 1700.

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TO THE

Right Worſhipful

Sir *THOMAS CUDDON*,

Chamberlain of the City of *London*.

SIR,

I *Aſſure my ſelf you cannot be ſurprized to read your Worthy Name prefixed to the few following impolite Pages. I dare not tell the World, eſpecially without your leave, how much this mean offering is due to you. Tho' it were ten times more valuable than it is, I know no perſon can make a juſter claim thereto. I never thought any thing of mine worthy of publick Cogniſance, and have therefore conſtantly declined the Preſs, into which at this time I am* tantum non *preſſed. Of two Evils I have choſen the leſs, judging it better that this ſhould go abroad from my own Pen, rather than from anothers. Such as it is, I humbly offer it to your hand, which gave me no ſmall occaſion to preach it. I confeſs I had another Argument which ſomewhat inclined me to this Publication. I have ſo much ſa-*

tisfaction

tisfaction in what my Congregation hath done, tho at their great Charge, in Building ſuch a convenient and decent Synagogue for the Solemn Worſhip of God, that (if I may ſpeak it without vanity) I was willing to leave behind me, now that I am going out of the World, being in my Seventy Seventh Year, ſomething that might be a Memorial of this Building to Poſterity in the next Generations: For it may be ſaid in this ſenſe, Littera ſcripta manet. *And I pray God to remember them for good, and all that aſſiſted them in this Work, and not wipe out all the good Deeds which they have done for this Houſe of God, and for the Offices thereof. Sir, I am far from pretending to add any Honour to, am only deſirous to make this ſmall Teſtimony of the greater Honour I have for Sir* T. C. *whoſe favourable Acceptation and* Patronage *thereof, ſhall always be eſteemed, by me, a very great Honour to, and ſtrong Obligation upon,*

SIR,

Barking, June 3. 1700.

Your Worſhip's moſt Humble

yet Ambitious Servant,

J. F.

A

SERMON

PREACHED

At *IPSWICH* in *SUFFOLK*,

At the opening of a New Erected Meeting-House, *April* 26. 1700.

EXOD. xx. 24.

—— *In all places where I record my Name, I will come unto thee, and I will bleſs thee.*

GOD having delivered his Law to *Iſrael*, upon Mount *Sinai*, in Thunder, Lightning, Smoak, and ſound of Trumpet, as we read in the latter part of the former Chapter, and the former part of this, taketh occaſion from his manner of ſpeaking to them, to caution them againſt Idolatry, Ver. 22, 23. *Ye have ſeen that I have talked with you from Heaven. Ye ſhall not make with me Gods of Silver, neither ſhall ye make unto you Gods of Gold:* Tho' never ſo

coſtly; tho' like *Nebuchadnezzar's* Image of Gold ſet up in the Plain of *Dura*, Dan. 3. 1. *Whoſe height was threeſcore Cubits, and breadth ſix Cubits:* So *Moſes* doth caution them, *Deut.* 4. 15. *Take ye good heed unto your ſelves (for ye ſaw no manner of ſimilitude in the day that the Lord ſpake unto you in Horeb) leſt you corrupt your ſelves, and make you a graven Image*, &c.

God having thus prohibited Idolatry, inſtitutes his own holy, true Worſhip, which ſhould be acceptable to him, *Ver.* 24. Where are two Words of God: A Word of Command, and a Word of Promiſe.

1. A Word of Command.

An Altar of Earth ſhalt thou make unto me, and ſhalt Sacrifice thereon thy Burnt-Offerings and thy Peace-Offerings, thy Sheep and thine Oxen. This is the firſt place, in Holy Scripture, where God records his Inſtitution of Altar and Sacrifice. Not but that theſe were inſtituted before of God, by Revelation to *Adam*, and the ſucceeding Patriarchs: For, before *Moſes*, there was no Written Word of God; but Religion and the true Worſhip of God, firſt revealed to *Adam*, deſcended, by Tradition, from Generation to Generation, till the days of *Moſes*. That Sacrifices were of God's Appointment even from the days of *Adam*, appears from *Heb.* 11. 4. *By Faith Abel offered an excellent Sacrifice*, &c. If *Abel* had not had a Word of Inſtitution from God, he could not have Offered in Faith. And he muſt have an Altar too from God; for, ſaith Chriſt, *Matth.* 23. 19. *The Altar ſanctifieth the Gift*; which it could not, if it were not of God. By this Tradition *Noah* built an Altar, and Offered Burnt-Offerings thereon, *Gen.* 8. 20. And *Abraham* did the like, *Gen.* 12. 8. -13. 4. So likewiſe *Iſaac*, Gen. 26. 25. and *Jacob*, Gen. 33. 20. This is God's Command.

2. A Word of Promiſe, in the Text, *In all places where I record*, q. d. Where-ever I ſhall give thee occaſion to Wor-

ſhip

ſhip me, I will indifferently accept thee, as well in one place as in another. *Where I record my Name*, That is the Character of the Place of God's Worſhip. The Memorial of God's Name relates to all God's Ordinances. That is a Man's Name, by which he is known; and that is God's Name, by which he is known. Now God is known by his Ordinances, *Pſ.* 76. 1, 2. *In Judah is God known, his Name is great in Iſrael: In Salem alſo is his Tabernacle, and his dwelling place in Zion.* Recording of God's Name, is the Solemn Adminiſtration of his Ordinances, as *Iſa.* 66. 3. *He that burneth Incenſe.* In the Original Text מַזְכִּיר, the ſame Word with this in the Text, He that recordeth with Incenſe, *I will come unto thee*; that is, I will, in a ſpecial manner, be preſent with thee. The Tabernacle which *Moſes* reared up in the Wilderneſs, where God's Name was recorded, was called אֹהֶל מוֹעֵד, The Tabernacle of the Congregation, ſo 'tis generally render'd, but may as properly be render'd, The Tabernacle of Meeting, denoting not only the Peoples meeting together to Worſhip God, but alſo God's meeting with them, as God himſelf ſaith to *Moſes*, Exod. 25. 22. *There I will meet with thee.* Exod. 29. 42, 43. *At the door of the Tabernacle---- where I will meet you, And there I will meet with the Children of Iſrael.* So *Exod.* 30. 6, 36.

From the Text we ſhall obſerve two things.

I. There ought to be Places for God's Solemn Worſhip, where his Name is to be recorded, his Ordinances adminiſtred. When ſuch Places were firſt appointed and ſet apart, is not mentioned in Scripture, nor was there need of it: For Reaſon and the Light of Nature doth certainly dictate this. Time and Place are univerſal Accidents, belonging to every thing in the World. *Quod nunquam eſt non eſt, & quod nuſquam eſt non eſt.* That which never is, or no where is, is not at all. We read, *Gen.* 4. 26. *Then began men to call upon the Name of the Lord*, i. e. They ſolemnly

Aſſembled together to Worſhip God. So doth that Phraſe in Scripture often ſignifie, as *Zeph.* 3. 9. 1 *Cor.* 1. 2. *Jer.* 10. 25. *Pſ.* 14. 4. Prayer being a chief part of Worſhip, is put for the whole Worſhip of God. Whereas before, when there were but few Men in the World, Men Worſhipped God apart in their Families. Now when Men were multiplied, as doubtleſs they were when *Enos* was Born, for he was Born in the 235th Year of the World, *Gen.* 5. then, no queſtion, they had more common and greater Aſſemblies, where they called upon the Name of the Lord. So *Gen.* 13. 4. for *Abraham* had a very numerous Family, as appears, *Gen.* 14. 14. Moſt probable it is, That *Adam* obſerving the degeneration of his Poſterity, and the corruption of the Worſhip of God, eſpecially by *Cain*'s Poſterity, began to ſeparate the Godly, and gather them into particular Congregations, that, by publick Prayer, Preaching the Word, Sacrifices, and other Exerciſes of Religion, he might preſerve them from the common groſs Corruptions and Prophaneneſs of the World, whereby they obtained the Honourable Name of the Sons of God, *Gen.* 6. 2. To which purpoſe there muſt have been ſome publick Places wherein they Aſſembled to perform ſuch Worſhip. Such Places of publick Religious Aſſemblies were choſen by Men. But afterward, in the days of *Moſes*, God tells the *Jews*, who were his only viſible Church, that he would chooſe a place where to put his Name, *Deut.* 12. 5. which he did at *Shiloh* firſt, in the Tribe of *Ephraim*, Joſh. 18. 2. and afterward at *Jeruſalem*, viz. The Temple built by *Solomon*. This place being but one, and that to which they were to bring their Offerings and Sacrifices, was a Type of Chriſt, the only Mediator between God and Man, through whom all Spiritual Sacrifices are acceptable to God.

But

But beſides the Tabernacle and the Temple, the *Jewiſh* Church had their other leſſer Places of Worſhip, where they met every Sabbath-Day. They were obliged to meet at the Tabernacle, and after at the Temple, but three times in the Year, at the three Principal Feaſts, *viz.* The Feaſt of the Paſſover, the Feaſt of Weeks, and the Feaſt of Tabernacles, *Deut.* 16. 16. But they were bound to keep the Sabbath every Week. To which purpoſe they had their Synagogues. *Act.* 15. 21. *Moſes of old time, hath, in every City, them that preach him, being read in the Synagogues every Sabbath-Day.* Pſ. 74. 8. *They have burnt up all the Synagogues of God in the Land*; which intimates that they were many, as they muſt needs have been for the Weekly Sabbath Worſhip. Thus it was with the *Jewiſh* Church, while the Ceremonial Legal Worſhip continued.

But as concerning the Chriſtian Church, Chriſt tells the Woman of *Samaria*, enquiring, Where is the place of God's Worſhip? *John* 4. 21. *The hour cometh, when ye ſhall, neither in this Mountain, nor yet at Jeruſalem, worſhip the Father.* Yet ſtill there were to be Places wherein Chriſtian Aſſemblies ſhould meet for ſolemn Worſhip. The Apoſtle *Paul*, Rom. 16. 5. Doth *Salute Priſcilla & Aquilla*, and, after no very ſhort Parentheſis, addeth, *Likewiſe greet the Church that is in their Houſe*; and 1 *Cor.* 16. 19. When he ſends Salutation from them to the *Corinthians*, he adds withall, *With the Church that is in their Houſe.* Some think, that becauſe there might be ſeveral Members of their Family, truly Pious and Chriſtian, therefore St. *Paul* calls them a Church. But the word ἐκκλησία render'd Church, doth properly ſignifie an Aſſembly, whether Civil, as *Act.* 19. 32, 39. or Religious, as moſt frequently it doth. And if the Apoſtle meaneth only the Family by that word, ſure *Priſcilla* and

and *Aquilla* were part of the Family, and then twice ſaluted. It is more probable that this word Church doth ſignifie, that ſome part of their Houſes was the place where the Neighbouring Chriſtians were wont to Aſſemble to Worſhip God. The like phraſe the Apoſtle uſeth alſo, *Col.* 4. 15. and *Philem.* v. 2. But if Church in their Houſe, ſignifie only the reſt of Chriſtian Believers in the Family, why doth not the Apoſtle ſalute others in like manner, whoſe Families were Chriſtian, as *Rom.* 16. 10, 11, 14, 15. whom he calleth not the Church in their Houſe, but the Houſhold, or Brethren, or Saints? which maketh what I ſaid before probable. But undeniable is that 1 *Cor.* 11. 20, 22, 34. *When ye come together into one place.* That one place was diſtinct from their Dwellings, *v.* 22. and from their Homes, *v.*34. To which add alſo that, *Act.* 28. 30, 31. St. *Paul*'s Houſe was the place whither the Chriſtians reſorted to hear the Preaching of the Goſpel by St. *Paul*. Such neceſſary places are all the publick Churches throughout the Chriſtian World, wherein the Name of God is recorded by the Diſpenſation and Adminiſtration of his Ordinances. So much for that firſt Obſervation, That there ought to be Places for God's Solemn Publick Worſhip.

Obſ. 2. God doth promiſe his ſpecial Preſence and Bleſſing to his People, where-ever Aſſembled to diſpenſe and partake of his Ordinances. Such a Promiſe is that, *Matt.* 18. 20. *Where two or three*, much more where two or three hundred or a thouſand, *are gathered together in his Name, there will he be in the midſt of them.* So *Matth.* 28. 20. Which is a Promiſe to the Apoſtles and their Succeſſors, the Miniſters of the Goſpel, in their Adminiſtrations to the People, to be with them to the End of the World; and ſo a Promiſe even to us as well in our Generation, as to them in their Generation.

Queſt.

Queſt. *What is this Preſence of God?*

Anſw. God's Eſſential Preſence is every where. He filleth Heaven and Earth. *Jer.* 23. 24. *Pſ.* 139. 7, 8, 9, &c. *Whither ſhall I flee from thy Preſence?* But when God is ſaid to come to, or be preſent with Men in one place more than in another, this denotes a ſpecialty of Preſence. What that is, is to be Enquired.

1. A very Learned Interpreter of difficult Scriptures, as any in this laſt Century, Mr. *Joſeph Mede*, maketh this to conſiſt in God's Train or Retinue, *viz.* His being attended with his Angels. Obſerve here *Ver.* 22. together with the Text, *Ye have ſeen how I have talked with you from Heaven, --- In all places --- I will come unto thee.* As if God had ſaid, You have had experience of my Preſence now on Mount *Sinai*, I have here been with you, and ſpoken to you, ſo will I come to you in all other places where I record my Name. Now the Lord deſcended on Mount *Sinai* attended with his Heavenly Train of Angels, who were his Inſtruments of the Thunder and Lightning, and Fire and Smoak, and ſound of Trumpet, and quaking of the Mount, and delivery of the Law. Which tho' not expreſſed here by *Moſes*, yet is expreſſed in other Scripture, as *Pſ.* 68. 17. *The Chariots of God are twenty thouſand, even thouſands of Angels. The Lord is among them as in Sinai in the holy place.* Acts 7. 53. *Stephen* tells the *Jews*, *They had received the Law by the diſpoſition of Angels.* Gal. 3. 19. *The Law was ordained by Angels in the hand of a Mediator.* Heb. 2. 2. *If the word ſpoken by Angels*, &c. Thus *Pſ.* 138. 1, 2. --- *Before the Gods will I ſing praiſe unto thee. I will worſhip towards thy holy Temple.* The Gods, that is, the Angels, ſo called *Pſ.* 97. 7. *Worſhip him all ye Gods*; which the Apoſtle quoting, *Hebr.* 1. 6. tranſlates, *Let all the Angels of God worſhip him.* To this agreeth the Viſion of *Iſaiah*, *Ch.*

Ch. 6. 1, 2, 3. *I ſaw the Lord ſitting upon a Throne, high and lifted up, and his train filled the Temple:* What that Train was, he tells us, *Ver.* 2. *Above it ſtood the Seraphims*; and one cryed to another, and ſaid, *Holy, Holy, Holy is the Lord of Hoſts.* Hence it was, that the Curtains of the Tabernacle, the Walls and Doors of *Solomon*'s Temple were wrought and carved with Cherubims, *Exod.* 26. 36, 37. *Chap.* and 1 *King.* 6. 29, 32. to ſignifie that where God's Name is recorded there the holy Angels, as in Duty bound, do give their attendance. It is too obſervable, that where God is ſaid to come, there is mentioned this his attendance of Angels, as *Jude Ver.* 14. *Behold, The Lord cometh with ten thouſands of his Saints,* ſo 'tis in our tranſlation, but in the original, *With his holy Myriads, or Ten Thouſands that is his Angels*; which probably is the meaning of 1 *Theſſ.* 3. 13. Thus *Matth.* 16. 27. *The Son of Man ſhall come in the Glory of his Father, with his Angels.* Matth. 25. 31. *When the Son of Man ſhall come in his Glory, and all the holy Angels with him.* 2 Theſſ. 1. 7. *The Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels.* All which do very aptly conſpire together to make this the ſenſe of God's coming to his People in their Religious Aſſemblies, *viz.* Attended with his Train of Angels. And if this be the meaning of God's ſpecial Preſence in the Places where his Name is recorded, That very Text, 1 *Cor.* 11. 10. is very eaſily underſtood, *For this cauſe ought the Woman to have power on her head, becauſe of the Angels*; that is, The Woman ought to have a Covering or Veil over her Head, in token of her ſubjection to the Man, as *Rebecca* covered her Self with a Veil when ſhe met *Iſaac*, *Gen.* 24. 65. So would the Apoſtle have Women Covered in the Congregation, leſt the Angels be offended at their unſeemly behaviour.

2. But

Queſt. But if this be the meaning of God's ſpecial Preſence, what ſerve theſe Angels for? And what Office do they in the Aſſemblies of God's People?

Anſw. Their Preſence in Church Aſſemblies is not a bare naked Preſence, without Service: Nor is their Preſence only to honour God and glorifie him according to *Iſa.* 6. 3. but for benefit to the Aſſembly; for it is the matter of God's Promiſe, and therefore muſt be ſome good and ſpiritual Profit to the Church. As *Hebr.* 1. 14. *Angels are miniſtring Spirits, ſent forth to miniſter for them who ſhall be heirs of Salvation.* It ſhould not ſeem ſtrange to us that Angels may have ſome influence upon the Hearts and Minds of Men, not immediately, but through our ſenſitive Faculties, into which theſe ſubtle Spirits can inſinuate themſelves, particularly into our Imagination or Fancy, which Philoſophers call *Speculum Intellectus*, a Looking-glaſs to the Underſtanding: Where are impreſſed the Species or Images of ſuch Objects as have paſſed through our External Senſes; of theſe Images which theſe Spirits find in the Fancy, may they form the Images of ſuch Objects as they would have the Underſtanding to apprehend; which the Underſtanding, while looking on the Fancy, as it muſt do, in its natural operation, doth preſently, and unawares, apprehend. Even, as when I am looking on my own Face in a Glaſs, another holds ſomething over my Shoulder, the Image whereof is ſhed upon the Glaſs before me, and I cannot but perceive it. But whatever the *Modus* of this operation be, it is not to be doubted, but evil Angels, Devils, have an influence upon the Hearts and Minds of Men, to tempt and move to Evil, 1 *Chron.* 21. 1. *Satan ſtood up againſt Iſrael, and provoked David to number the people,* Joh. 13. 2. *The Devil put it into the heart of Judas Iſcariot to betray his Maſter.* Act. 5. 3. *Peter ſaid to Ananias, why hath Satan filled*

thy Heart to lye to the holy Ghoſt. No leſs influence ſurely have good Angels, to move and ſuggeſt that which is good to the Hearts and Minds of Men: As evil Counſel, Examples, Opportunities, Objects, Corruptions are inviſibly improved by Satan to make Men worſe; ſo may good Counſel, Examples, the Prayers of the Congregation, the Miniſtry of the Word and Sacraments be improved and ſucceeded by the inviſible Miniſtry of good Angels to make Men better. Which Office without doubt good Angels are very willing and deſirous to perform, for as Chriſt ſaith, *Luke* 15. 10. *There is joy in the preſence of the Angels of God over one Sinner that repenteth.*

2. The ſpecial preſence of God here promiſed, is the preſence of God by his Spirit, *John* 14. 16, 17, 18. Jeſus Chriſt having told his Diſciples of his going away, doth encourage them by telling them the *Father would give them another comforter that ſhould abide with them for ever, even the Spirit of truth.* And addeth, *I will not leave you comfortleſs, I will come unto you.* So *Matth.* 28. 20. *I will be with you in the* diſpenſation of my Goſpel *to the end of the World.* As if he had ſaid, My Word and Ordinances ſhall not be alone, and ſo vain, empty and unprofitable as they are in themſelves, but the preſence and power of my Spirit ſhall be with you and with them to make them effectual. When God made Man at firſt, he made him after his one Image, in Righteouſneſs and Holineſs. When Man fell by Sin, he loſt both his Righteouſneſs and Holineſs. God who, in infinite Mercy, deſign'd Man's recovery from his Fall, in order thereto, made two Grand Promiſes, The one of Chriſt to come into the World, to ſatisfie the Juſtice of God for Sin, and to fulfil all Righteouſneſs by which Sinners might be juſtified; The other of the Spirit to work effectually in the Hearts of Sinners, whereby they might be renewed again

after

after the Image of God in Holineſs, and made meet to be Partakers of the Glory to which he did deſign them. Unto this Spirit muſt be acknowledged the diſpenſation of Ordinances; He Inſtructs, and Qualifieth with Gifts, and calleth Men to the Office and Work of the Miniſtry. 1 *Cor.* 12. 7, 8, &c. *The manifeſtation of the Spirit is given to every man to profit withal. To one is given the word of Wiſdom, to another the word of Knowledge,* &c. Ver. 11. *All theſe worketh that one and the ſelf ſame Spirit, dividing to every man ſeverally as he will.* So Act. 13. 2, 4. *The Holy Ghoſt ſaid, ſeparate me Barnabas and Saul for the work whereunto I have called them*; And Ver. 4. *They being ſent forth by the Holy Ghoſt*, departed into *Seleucia.* So Act. 20. 28. *St. Paul chargeth the Elders of the Church of Epheſus to take heed to themſelves, and to all the Flock over which the Holy Ghoſt had made them Overſeers.* And unto the ſame Spirit muſt be acknowledg'd the efficacy of the Ordinances diſpenſed by them, *Rom.* 1. 16. *The Goſpel is the Power of God.* Eph. 6. 17. The Word of God is the *Sword of the Spirit.* What can the Sword do without the Hand and Arm that weilds it? 1 *Theſſ.* 2. 13. *The word as it is of God effectually worketh.* 2 *Cor.* 10. 4. *Mighty through God.* 1 *Cor.* 2. 4. *My Preaching was in demonſtration of the Spirit and Power*, i. e. The Power of the Spirit was evidently ſeen or felt in it. 1 *Cor.* 3. 6, 7. *I have planted, Apollo watered, but God gave the increaſe. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increaſe.* 2 Cor. 4. 7. *The excellency of the power is of God, and not of us.* This is it which God promiſeth, when he ſaith, *I will come unto thee, my Spirit ſhall be with thee.* God by his Spirit, accompanying his Ordinances, overthroweth the Devil's Kingdom, enlighteneth dark Minds, convinceth ſecure Sinners, breaketh hard Hearts, humbleth proud Hearts, perſwadeth unbelieving and diſobedient Sinners and bringeth them into the bond of his Covenant,

that they may be Saved. God hath not Inſtituted his Ordinances in vain; but, *Iſa.* 55. 10, 11. *As the rain cometh down and the ſnow from Heaven and returneth not thither, but watereth the earth,* &c. *ſo ſhall my word be that goeth forth out of my mouth: it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe.* And it is obſervable, that in the *Acts* of the Apoſtles, Whereever they went and preached the Goſpel, among the Gentiles, ſome or other, more or leſs, were brought into the Faith, and particularly at *Corinth,* Acts 18. 8, 9, 10. *Criſpus the chief Ruler of the Synagogue believed with all his houſe, and many of the Corinthians believed and were baptized. Then ſpake the Lord to Paul, Be not afraid, but ſpeak, for I am with thee, for I have much people in this City.*

3. This Promiſe, *I will come unto thee,* doth import near Communion between God and his People, and is as much as if God had ſaid, Mine Ordinances in the uſe of them ſhall be the means of Communion between me and thee. Our beſt happineſs conſiſts in Communion with God: Perfect, Full and Uninterrupted Communion is the happineſs of Heaven; a degree whereof is to be enjoyed on Earth, eſpecially in Duties and Ordinances. This indeed is a Riddle to carnal Men, but many a gracious Soul doth underſtand it by inward Senſe and Feeling, without which it cannot be underſtood, *Pſal.* 34. 8. *Taſt and ſee,* ſaith the Pſalmiſt. That indeed is the method of knowing this Spiritual privilege and exerciſe. What is Prayer, Praiſe, Singing, Hearing, Participation of Sacraments when duly and ſpiritually Practiſed, but Communion with God? Thou ſhalt come to me, ſaith God, where my name is recorded, and I will come and meet thee there. Thou ſhalt Call and I will Anſwer thee, I will ſpeak and thou ſhalt hear me, thou ſhalt bewail thy Weakneſs, and I will help thy Infirmities,

Infirmities, thou ſhalt bemoan thy ſelf under Affliction, and I will pity thee, thou ſhalt call upon me in time of trouble, I will deliver thee, thou ſhalt vent thy deſires to me, I will ſatisfie them, thou ſhalt truſt in me, I will not fail thee, thou ſhalt Hunger and Thirſt, I will feed thee with Bread and Wine, which is Meat indeed, and Drink indeed; I will hear thy Prayers, I will accept thy Offerings, I will reſolve thy doubts, I will ſcatter thy fears, I will make known my Mind to thee, I will teach thee to profit, I will lift up upon thee the Light of my Countenance, I will ſhed abroad my Love in thy Heart, I will ſatisfie thee with the joy of my Salvation, and give thee everlaſting Conſolation and good hope through Grace. Thus will I come unto thee, where thou recordeſt my Name. O Bleſſed are they to whom the Lord will thus come. *Pſal.* 65. 4. *Bleſſed is the Man whom thou chooſeſt and cauſeſt to approach unto thee, that he may dwell in thy Courts, we ſhall be ſatisfied with the goodneſs of thy houſe, even of thy holy Temple.* This is one part of the Promiſe.

Q. *What is it to bleſs thee?*

A. This is the other part of the Promiſe. Bleſſing and Curſing belong to God, Life and Death, Good and Evil are in his Hands. *Balak* thought verily concerning *Balaam* the Sorcerer that he whom *Balaam* Bleſſed was Bleſſed, and he whom *Balaam* Curſed was Curſed, *Numb.* 22. 6. but was ſoon confuted. *Balaam* had a good mind to Curſe, for he loved the wages of Unrighteouſneſs; but he could not, he durſt not. *How can I Curſe whom the Lord hath not Curſed?* Chap. 23. 8. Men may Bleſs and Curſe in Word, but God only in Deed. His *Benedicere* is *Benefacere*, his Bleſſing is Effectual, he ſaith and doth, he ſaid, *Let there be light, and there was light*, Gen. 1. And he ſaid again, *Matth.* 21. 19.

Let

Let no fruit grow on thee hence-forward for ever, and preſently the Fig-Tree withred away. Now the Bleſſings of God are of two ſorts, Spiritual, *Eph.* 1. 3. and Temporal, *Deut.* 28. 2, 3. *&c.* God ſpeaketh here in general, I will Bleſs thee, which excludeth neither; both ſorts are annexed and promiſed to the ſolemn ſerious Practice of the Worſhip and Ordinances of God.

1. Spiritual Bleſſings relating to our Souls and our Spiritual State, as ſaving Converſion from Sin to God, *Acts* 3. 26. *God ſent his Son Jeſus to bleſs you, in turning every one of you from your iniquities.* With all the Concomitants and Conſequences thereof, as forgiveneſs of Sin, Juſtification, Adoption, Intereſt in Chriſt and the Covenant of God, continuance and perſeverance in Grace, Growth, Proficience and Edification in Grace, Mortification of Sin, ſtrength againſt Sin, and Temptation, *&c.* All is God's Bleſſing. Now though God can convey and communicate theſe Bleſſings either without means or by other means, as by Education, Counſel, Example, Converſation with Friends, Providences of Mercy, or Chaſtiſements, and many times doth ſo, yet ordinarily God's Ordinances are the means whereby to obtain theſe Bleſſings. They that wait on them may more hopefully expect the Bleſſing, as having the encouragement of God's Promiſe, *Pſal.* 84. 4. *Bleſſed are they that dwell in thy houſe.* Then verſe 11. *The Lord will give Grace.* Prov. 8. 34. *Bleſſed is the Man that heareth me, watching daily at my gates, waiting at the poſt of my doors.* Rom. 10. 17. *Faith cometh by hearing.* 1 Cor. 1. 21. *It pleaſeth God by the fooliſhneſs of Preaching to ſave them that believe.* Therefore, ſaith Chriſt, Luke 16. 31. *If they hear not Moſes and the Prophets neither will they be perſwaded though one roſe from the dead.*

If

If the Word will not, Miracles cannot convert Sinners.

2. Temporal Bleſſings as ſafety from Evils. The Solemnity of the Aſſemblies of God's People, Worſhipping him according to God's Word, in Spirit and Truth is the greateſt ſecurity from Judgments to thoſe that frequent them, and to the places where they are kept, *Iſa.* 33. 20. *Look upon Zion, the City of our Solemnities; thine eyes ſhall ſee Jeruſalem a quiet habitation.* Then verſe 24. *The inhabitant ſhall not ſay, I am ſick; the people that dwell therein ſhall be forgiven their iniquity.* Pſal. 27. 4, 5. *One thing have I deſired of the Lord, that I will ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple, for in the time of trouble he ſhall hide me in his pavilion.* The Sanctuary was accounted a place of Refuge, therefore did *Adonijah* for fear of *Solomon* flee to the Horns of the Altar, 1 *King* 1. 50. And *Joab* for the ſame Reaſon did ſo too, 1 *King* 2. 28. So alſo poſitive temporal Bleſſings are promiſed, *Pſal.* 84. 1, 4. with verſe 11. *No good thing will God withhold.* Levit. 26. 2, 3, 4, 5. *Ye ſhall keep my Sabbaths, and reverence my Sanctuary, then I will give you Rain in due ſeaſon, and the land ſhall yield her encreaſe,* &c. Perſonal and Family Bleſſings, as 2 *Sam.* 6. 11. *The Ark of the Lord continued in the houſe of Obed-Edom the Gittite three Months, and the Lord bleſſed Obed-Edom and all his houſhold.* Publick Bleſſings, 2 *Chron.* 13. 8, 9, 10, 12, *&c. Pſal.* 20. 2. Which is a Prayer for the King, *The Lord ſend thee help from the Sanctuary, and ſtrengthen thee out of Sion.* Hence God ordained the Prieſts the Adminiſtrators of God's Ordinances to bleſs the People, *Numb.* 6. 23, 24. *Speak unto Aaron and to his Sons, ſaying, On this wiſe ſhall ye bleſs the Children of Iſrael, ſaying unto them, The Lord bleſs thee and keep thee, the Lord make his face to ſhine*

upon

upon thee and be gracious unto thee, the Lord lift up his Countenance upon thee, and give thee peace; And they ſhall put my Name upon the Children of Iſrael, and I will bleſs them.

Thus far concerning the Doctrinal part of the Text, the Application followeth.

Appl. 1. Then the place where God's Ordinances are diſpenſed, is no prejudice to God's owning of his People, meeting and bleſſing them in their Aſſemblies. Whether ſuch places be ſtately Temples, as our publick Churches, or meaner places of meeting, as this is, and many much worſe. Whether the Altar be of Earth, as here verſe 24. or of Stone, as verſe 25. or of Gold as in *Solomon*'s Days, all is one to God. It is the recording of God's Name, the Solemnizing of his true and pure Worſhip, and inſtituted Ordinances, which God hath reſpect to, when he ſaith, I will come unto thee, and I will bleſs thee. Where theſe are, let none think that God is not there, becauſe there is no external Pomp or carnal Ornaments. Judge not of Spiritual things by a carnal Eye. God's Solemn Worſhip is the Worſhip of the Soul, God's Ordinances are to work upon the Hearts and Spirits of Men. And what doth a place ſignifie to that either *Pro* or *Con*? Have we a true Miniſtry Orthodox in Faith, duely called, inſtructed with Gifts, for the work of the Miniſtry, and ſet apart by Faſting and Prayer, and laying on of Hands according to the holy Scriptures? Have we God's Ordinances, his own holy Inſtitutions duly diſpenſed, without Sinful or juſtly ſuſpected Mixtures and Corruptions of Mans Invention? Whatever the place of this Miniſtration be, we may be encouraged to look for God's Performance of his Promiſe here in the Text. When Jeſus Chriſt was in the Fleſh, we Read he Preached oft in the Temple, and

and oft in the Synagogues, and alſo in a private Houſe, *Mark* 2. 1, 2. *He came to Capernaum, and it was noiſed that he was in the houſe, and ſtreight way many were gathered together, inſomuch that there was no room to receive them, no not ſo much as about the door, and he preached the word unto them.* And ſometimes *Sub Dio* as upon a Mountain, where he Preached his famous Sermon, *Matth.* 5. 6, 7. Chap. *Sometimes ſtanding or ſitting on a Ship, and the people on the ſhore,* Matth. 13. 1, 2. In the primitive times the Chriſtians being under the perſecution of Heathen Emperours, were glad of any mean, obſcure, private places wherein to meet, having Pious Holy Miniſters to diſpenſe the Ordinances of Chriſt to them, where God met them and bleſſed them with great encreaſe of Converts, notwithſtanding the ſeverity of Perſecution, whence that known ſaying, *Sanguis Martyrum Semen Eccleſiæ,* the Blood of the Martyrs was the Seed of the Church. Like the *Iſraelites* in *Ægypt,* Exod. 1. 12. *The more they were afflicted the more they multiplied.* But when the Emperours became Chriſtian, they greatly encouraged Chriſtian Religion, and built Temples and indowed them, ſo as the Church grew rich in the World, but through the Corruptions of Men, this turned to the Churches prejudice; for then Pride, Covetouſneſs, Envy, Ambition, Contention and Tyranny invaded the Clergy, the Churchmen, and the Man of Sin, the Antichriſt of *Rome* began to appear, and by degrees aſcended the Chair of Supremacy and Tyrannical Domination, which he poſſeſſeth and uſurpeth to this Day, maintaining it by Bloody inhumane Perſecution, by abominable Idolatry and Superſtition. Which Eccleſiaſtical Hiſtory expreſſeth thus, *Religio peperit Divitias, & filia devorabat Matrem,* Religion brought forth Riches, and the Daughter devoured the Mother. So as it was ſaid of thoſe times and diverſe States of the

Church; comparing them together, that it was much better with the Church in reſpect of its ſpiritual State, when it had Woodden Chalices, but Golden Preiſts; than it was afterwards when the Church had Golden Chalices, but Woodden Prieſts.

I would not be miſtaken, let none think that I have ſpoken a word to the Derogation of the Honour of thoſe Stately, Magnificent and Sumptuous Structures, our publick Churches, which the Chriſtian Piety and Liberality of former Ages Erected for the convenient Aſſembling of particular Congregations in their Parochial Diſtricts every Sabbath Day, together with their indowments. No, no. Bleſſed be God, who hath made ſuch Proviſion for his Church, and for his Solemn Worſhip. Had we the liberty of thoſe places, we ſhould ſeek no other: But theſe Doors being ſhut againſt us, it is our neceſſity and not our choice to Worſhip God as conveniently as we can in meaner places with a good Conſcience.

Yet in theſe meaner places, I think we ought to have regard to God, to his Worſhip, and Church, and build in ſome meaſure anſwerable and becoming, according to our ability. I cannot cenſure as ſome do, but muſt commend this Congregation that they have at ſo great charge erected this large, ſpacious Meeting-Place, and adorned it both without and within. It is no other than what becometh the uſe to which it is deſigned. It is but reaſonable that an houſe for God, and his Solemn Service ſhould equal, if not exceed our own Habitation, *Mal.* 1. 8. *If ye offer the blind for Sacrifice, is it not evil? And if ye offer the lame and ſick, is it not evil? offer it now unto thy Governour, will he be pleaſed with it, or accept thy Perſon, ſaith the Lord of Hoſts?* And verſe 14. *Curſed be the deceiver, which hath in his flock a Male, and Voweth and Sacrificeth unto the Lord a Corrupt thing: For I am a great King, ſaith the Lord of Hoſts.* What ſaith

ſaith holy *David*, 2 *Sam.* 7. 2. *See now, I dwell in a houſe of Cedar, but the Ark of God dwelleth within Curtains.* He thought that was very uncomely that he ſhould dwell in a better Houſe than the Ark of God, therefore he thought of Building an Houſe for God. And verſe 3. *Nathan* the Prophet approved of *David*'s deſign, and ſaid to *David, Do all that is in thy heart; for the Lord is with thee.* And tho' God would not let *David* build him an Houſe for a particular Reaſon, 1 *Chron.* 22. 8.-28. 3. *Becauſe he had ſhed much Blood, yet God accepted David's deſire and deſign to build God an houſe.* 2 Chron. 6. 8. *The Lord ſaid to David, foraſmuch as it was in thine heart to build an houſe for my Name, thou didſt well that it was in thy heart.* And though *David* did not build the Houſe, yet he made very great preparation for it, as we Read 1 *Chr.* 29. 2, 3, 4. And he giveth a ſufficient Reaſon of the great charge he was at. Verſe 1. *For this houſe is not for Man, but for the Lord God.* The ſame Reaſon doth *Solomon* alſo give for his Building a Magnificent Houſe, 2 *Chr.* 2. 15. *The houſe which I build is great, for great is our God above all Gods.* Which Argument is not Ceremonial but Moral, and ſhould prevail as well with us, as with them, and hath prevailed: And I hope that God will accept this at your hand, and will ſee that ye be no loſers by what you have done, no, not in this World, *Luke* 7. 5, 6. When they told Jeſus that the *Centurion* Loved the *Jewiſh* Nation, and had built them a Synagogue, Jeſus then without any delay, went to heal the *Centurion*'s Servant. If you have in the ſincerity of your Hearts, out of pure reſpect to God, and his Worſhip, and Zeal, for the Spiritual good of your own and others Souls, freely and chearfully contributed to the building of this very convenient and ſuitable Houſe, I doubt not to ſay to you, you may with good encouragement read and

apply what God ſaith to the returned Captives, *Hagg.* 2. 18, 19. *Conſider now from this day and upward from the four and twentieth day of the ninth month, even from the day that the Foundation of the Lords Temple was laid. Conſider it. Is the ſeed yet in the barn? Yea as yet the Vine and the Fig-Tree, and the Pome-granate, and the Olive-Tree hath not brought forth; from this day will I bleſs you.*

Here I will venture to ſpeak another word upon this Subject. Seeing this Houſe is built for God, for his ſolemn Worſhip, and dedicated to Religious Uſe. It is ſurely a queſtion worthy your ſerious conſideration, *viz.* Whether for any reaſon which may hereafter fall out, you may alienate it and convert it to common uſe? You muſt know, this Houſe is not like that in which you have recorded God's Name twelve or thirteen Years laſt paſt. That was but like *St. Paul's*, *Acts* 28. 30, 31. *viz.* Your own hired Houſe, whereof you had the uſe, but wherein you had not a Propriety and ſo could not dedicate it to God beyond your Leaſe. But this is your own Propriety purchaſed with your own Money, and built at your own Coſt and Charge, and ſo you have power to diſpoſe of it: And if you dedicate this Houſe once to God, do you not transfer the Right from your ſelves to God? If then you ſhall at any time hereafter reſume it again, to convert it to common uſe for your Worldly Intereſt, may not God call it Robbing him? It may poſſibly ſo come to paſs, whereof paſt experience is a convincing Argument, that you may not be ſuffered by the Magiſtrate to uſe it as you do this Day. If any for your ſo uſing it, ſhall confiſcate this place to publick civil Uſe, *Ipſi viderint*, but we know there are other pious Uſes for which Charity is to be exerciſed. *The Poor* (ſaith Chriſt) *Matth.* 26. 11. *ye have always with you.* It behoveth us ſo to manage our ſelves, and this affair, that the words

of

of the Apoſtle, *Rom.* 2. 22. may not reproach us. Thou that abhorreſt Idols doſt thou commit Sacrilege.

Appl. 2. When ever we come where God records his Name, think we, we are now in the Tabernacle of Meeting, where we meet not only one with another, but all with God; we are all before the preſence, the ſpecial ſolemn Preſence of the glorious God (as *Cornelius* told *Peter*, who according to the Word of the Angel, was to tell him what he ought to do, *Acts* 10. 33. *We are all here preſent before God to hear all things that are commanded thee of God*, whoſe train of Angels filleth the place of our Congregation. And then what Reverence and Godly fear, what Humility and ſelf-Abaſement, what Modeſty and Seriouſneſs, what attention of Ear, and intention of Mind would become us? How careful and obſervant are we of our demeanour before great Men, before Kings, or Princes, or Perſons of Honour? much more ought we to charge our ſelves with becoming behaviour, both of our outward and inward Man, before the great God, King of Kings, and Lord of Lords. 1 *Cor.* 6. 20. *Glorifie God in your body and in your ſpirit which are God's.* We read of *Jacob*, when he went to *Padan Aram*, Gen. 28. 12, 13. He by the way ſlept and dreamed, and *behold a Ladder ſet upon the Earth, and the top of it reached to Heaven; And behold the Angels of God aſcending and deſcending on it. And the Lord ſtood above it.* And ver. 16. *Jacob* awaked and ſaid, *Surely the Lord is in this place. And he was afraid and ſaid, How dreadful is this place! This is none other but the houſe of God, and this is the gate of Heaven. And he called the name of that place Bethel*, that is, *The Houſe of God.* Such apprehenſions of God's preſence and ſuch affections towards Him ought we to have when we come where God's Name

Name is recorded; for that place is *Bethel*. Did we apprehend this, could we talk, or laugh, or indulge our ſelves to ſleep, or give liberty to wandring eyes, thoughts or affection. Yea, could we think (unleſs the Body require it, and then God will have Mercy and not Sacrifice) that covering the Head under the Word Read or Preached, or ſitting on our Seats at Prayer, or at the Bleſſing were a becoming poſture. We ought to avoid Superſtition, yet not to flee ſo far from it, as to run into Prophaneneſs. *Iſa.* 66. 1, 2. God clotheth himſelf with Majeſty, and then ſpeaks ſlightly of *Solomon*'s Magnificent Temple, Heaven is my Throne, and Earth is my Footſtool, *Where is the houſe that ye build unto me, and where is the place of my reſt?* Then ver. 2. tells them, who it is that he will eſpecially regard, even Him *that is poor and of a contrite Spirit and trembleth at my word.*

Appl. 3. What a glorious privilege and happy advantage is it to have our lot and Station where God doth record his Name? If the gracious preſence of God with us, the powerful influences of his Spirit upon us, Fellowſhip and Communion with him be valuable and deſirable in our Judgment, ſo ſhould the places be where God doth record his Name. It is infinite dignation on God's part to come to us, and to admit us to Communion with him, 1 *Kings* 8. 27. *Will God indeed*, ſaith *Solomon, dwell on the Earth? Behold the Heaven and Heaven of Heavens cannot contain thee: how much leſs this houſe that I have built?* It was *Iſrael*'s privilege above all other Nations, *Pſal.* 147. 19, 20. *He ſheweth his word unto Jacob*——*He hath not dealt ſo with any Nation*——This is the Crown and Glory of all other Bleſſings, *Pſal.* 144. ult *Happy are the people that are in ſuch a caſe.* (*viz.* As is deſcribed, Verſe 12. 13, 14. *Yea happy is that people whoſe God*

God is the Lord. And this is a recompence for all other croſſes, *Iſa.* 30. 20, 21. *Though the Lord give you the bread of adverſity, and the water of affliction; yet ſhall not thy teachers be removed into a corner any more; but thine eyes ſhall ſee thy teachers; and thine ears ſhall hear a word behind thee, ſaying, This is the way walk ye in it.* The Faith and Conſideration whereof ſhould make us not only willing but very deſirous and glad to go to the Houſe of the Lord, and ſtir up in us ſuch affections as *David* had towards the place where God's Name was recorded, *Pſal.* 42. 63, 84.

On the other ſide, what a miſerable State are they in among whom God doth not record his Name. God cometh not to them nor bleſſeth them, *Joſh.* 22. 19. *Phinehas* and the reſt of the Princes, ſent from the Ten Tribes to the two Tribes, do by thoſe words intimate that that Land is unclean where is no Altar, no Place where God's Name is recorded. What a ſad and woful Day would it be with us, if God ſhould take from us the Records of his Name, the Teſtimonies of his Preſence, the Diſpenſation of his Ordinances: Then might we take up the words of the Wife of *Phinehas*, 1 *Sam.* 4. 21, 22. when ſhe named her Child *Ichabod*, and ſaid, *The glory is departed from Iſrael, for the Ark of God is taken.* Or take up the Prophets Lamentation, *Lament.* 2. 6, 7. *The Lord hath violently taken away his Tabernacle, he hath deſtroyed his places of the Aſſembly. The Lord hath cauſed his ſolemn Feaſts and Sabbaths to be forgotten in Zion. The Lord hath caſt off his Altar, he hath abhorred his Sanctuary,* &c. This indeed would be matter of ſad Lamentation, the Lord grant that we may never ſee it.

Appl. 4.

Appl. 4. Let us not ſatisfie our ſelves that we have built this Houſe for God, for his ſolemn Worſhip, where his Name may be recorded. This is not our whole Duty, nay, 'tis but a ſmall part thereof. God expects that we prepare him another Habitation, even our Hearts, 2 *Cor.* 6. 16. *Ye are the Temple of the living God, as God hath ſaid, I will dwell in them.* And 2 *Cor.* 3. 16. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? Know ye not?* Ye ought to know, full aſſurance is your Duty, *Heb* 6. 11. *Ye are concerned to know.* For *Rom.* 8. 9. *If any Man hath not the Spirit of Chriſt, he is none of his.* 2 Cor. 13. 5. *Know ye not that Jeſus Chriſt is in you, except ye be Reprobates?* This Spiritual Houſe ought to be the end of this material Houſe; charge we our ſelves ſo to improve the records of God's Name here, his Ordinances induſtriouſly, faithfully, conſciencouſly, that we may our ſelves become an holy Temple, an Habitation of God through the Spirit, elſe we ſhall, (*oleum & operam perdere*) loſe all the coſt, charge, and pains we have been at in building this Houſe; but what a bleſſed account will all our charge turn to, if this be the fruit and conſequent thereof. Would it not be a glorious privilege, that the moſt High God ſhould have a propriety in us as his own? That what Chriſt hath purchaſed by his Blood, he might poſſeſs by his Spirit? If he enters into us, and dwelleth in us, he will Sanctifie and Beautifie his Habitation, he will rule and govern there, he will deſtroy the Dominion of Sin and Satan, and caſt them out, he will repair his Habitation when decaied, will never forſake his Houſe. *This is my reſt for ever, here will I dwell.* Yea, *Rom.* 8. 11. *If the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead,*

ſhall

ſhall alſo quicken your mortal Bodies by his Spirit which dwelleth in you. O then let us hear and anſwer the Pſalmiſt, *Pſal.* 24. 7, 9. *Lift up your heads, O ye Gates, and be ye lifted up ye everlaſting Doors, and the King of Glory ſhall come in.* It is repeated, becauſe we are backward to hear. Enquire, who is this King of Glory? *The Lord ſtrong and mighty, the Lord of Hoſt, he is the King of Glory.* Can we have a more honourable Inhabitant?

Queſt. *How ſhall we get this Inhabitant into us?*

Anſw. 1. Beg this of God, the Spirit is his gift, *Heb.* 6. 4. *John.* 4. 10. with verſe 14. *Acts* 2. 38. God promiſeth his Spirit, *Ezek.* 36. 27. *I will put my Spirit within you.* Yet addeth verſe 37. *I will be inquired of by the houſe of Iſrael to do it for them.* So *Luke* 11. 13. *Your Heavenly Father will give the holy Spirit to them that ask him.*

2. Attend ſeriouſly and conſcienciouſly on ſuch means as through which God hath promiſed and doth ordinarily communicate his Spirit, and that is chiefly the Miniſtry of the Word, which is therefore called the Word of his Grace, *Acts* 20. 32. Word of Life, *Phil.* 2. 16. Salvation it ſelf, *Acts* 28. 28. Hence, *Gal.* 3. 2. *Received ye the Spirit by the works of the Law, or by the hearing of Faith?* And *Acts* 10. 44. *The holy Ghoſt fell on them that heard the Word.* Hear it as the Word of God, and apply it as ſpoken to thee, 1 *Theſ.* 2. 13. 2 *Cor.* 5. 20.

3. Take heed of ſhutting the Door of thy Heart againſt the Spirit, when he offers to enter in, *Rev.* 3. 20. *Behold I ſtand at the door and knock.* Chriſt knocks by his Spirit at the door of our Hearts. Do we not oft experience this, by Convictions, Reproofs, Commands, Threatnings, Chaſtiſements, *&c.* Firſt more gently, then louder; and he calleth as well as knocketh, *If any*

man hear my Voice, &c. as *Iſa.* 30. 21. When God ſaith, *He that hath ears to hear, let him hear*, ſay thou as 1 *Sam.* 3. 9, 10. Thus ſhould we open the Door; but if we ſtop our Ear, harden our Heart, quench the Spirit, ſtifle its motions; What is this but to turn the Holy Ghoſt out of Doors, and to ſay to the Almighty, depart from us? which is very dangerous, *Prov.* 1. 24, 25. *&c.* But if we will comply with theſe motions, and treat the Spirit of God kindly, and yield to his drawings, then he will come into us and Sup with us, *&c.* Will dwell with us, within us, and we ſhall be his Habitation; and we may be aſſured God will build us an Houſe, as 1 *Chr.* 17. 10. When this Synagogue which ye have built ſhall be demoliſhed, and the Earthly houſe of the Tabernacle of our Bodies be diſſolved, we ſhall have a building of God, an houſe not made with hands eternal in the Heavens, 2 *Cor.* 5. 1.

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